us to intense joy or to deep peace or to bitter remorse or to great longing for a higher holiness and how He gives us divine protection and inflowing moral strength.

Moreover, we are not left without practical tests of the truth of the declarations of the Rishis which serve our purpose. The chief of them is—"Does the belief in the particular truth work ? " If a certain belief will not work in the actual work-a-day world, try it how we will, the presumption **is** that it is not true. Suppose a ^man says that the sea **is** solid. The test is, does the doctrine work ? He steps down from the ship's side and sets his foot upon the wave. In a moment, he is submerged; and he nas more conclusive evidence that the waters are not solid than *"he* could have got by arguing the matter with a philosopher for a year and a day. Suppose a mzn says that the granite road is solid ; every step he makes upon it day after day and year after year, more and more confirms his conviction. The doctrine works; and in the long run, that will be the surest ground of his belief. Similarly, as all the experience of life fits into the belief in the veracity of memory and the senses and the

reality of the external world, reality only in relation to the
Supreme Being, so also the experience of life fits into the
belief in a God who is Power, Intelligence, Love and Right-
eousness. As the belief in the veracity of memory and the
senses and in the reality of the external world works and
never breaks down in the varied experiences of life, so the
belief in a God who is Power, Intelligence, Love and Right-
eousness, works and never breaks down in the varied ex-
periences of life. For, we see in actual life that the machine
or organism, which we call a human being, is comparatively
useless, feeble rand inefficient, while it is without belief in
God, but becomes useful, strong and effi cient, when the
love of God is in it; then that is an immeasurably strong
argument for the reality of God and for the love of Him
being founded in truth and not in illusion. We also see that